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WEEKLY REVIEW.

—The *Indian Evangelical Review* for April contains articles on the following subjects: Caste in the Native Church (by Rev. Dr. Bower); The Kudami; Dr. John Wilson, (by Rev. R. Stothert); Hints on Revivals; The Ram Sneh Religion, (by Rev. W. Shoolbred); The Duty of Friendly Relations between Catholic and Protestant Missionaries, by Rev. S. W. O'Neill; the English-speaking Natives of Upper India, (by Baboo Ram Chandra Basu); the Allahabad Sunday-school Convention, (Rev. B. N. Badley); Seed Time in Kashmir; Notes and Intelligence. The first article contains the views which have been recently unfavourably noticed in our columns. It seems wanting in consistency; it justly characterises the system of caste, as diametrically opposed to the religion and law of Christ, and yet seems to think that the abandonment of it as a pre-requisite for baptism ought not to be demanded. If the article had been written by two persons of different opinions, one of whom had stated the argument and the other the conclusions, it would be more intelligible. The editor promises another article on the same subject, in which a different conclusion will be arrived at. With reference to the Kudami or Shendi, the tuft of hair left unshaven on the head, we have thought that by attaching too much importance to its renunciation we may seem to fall in with the Hindu idea that religion is very much an affair of dress. One of the initial difficulties of the missionary is to make the people see that religion must pertain to the heart. The end of the law is not a particular way of wearing the hair, but charity out of a pure heart. The article that will probably attract most attention is that by the Rev. Mr. O'Neill, of the Mission of St. John the Evangelist, on the Duty of Friendly Relationship between Catholic and Protestant Missionaries. Some thoughts suggested by this article will be found in another column.

—A society for the Colonization of Syria and Palestine has recently been formed in England. In this connection the following statement has appeared:

"Acting upon an invitation of the Sultan, certain Christians from Würtemburg and other parts of Germany have established six colonies in Palestine in the course of the last seven years—at Jaffa, Jerusalem, Nazareth, Ramleh, Saaron, and Haifa (at the foot of Mount Carmel, great part of which is now terraced with vine-yards by the labours of the last-named colony). All these colonies had succeeded, and had materially leavened the ignorance, superstition, and poverty of the East with many of the arts, industries, and principles of the West."

—During the last few months we have been receiving letters from subscribers in England, Scotland, and Ireland, notifying us of the 2*d.* fine so suddenly and strangely imposed on each copy. The local postmasters could not explain, but wrote home to London; the London officials said they would write to Bombay; but the Bombay officials know of no reason why the papers should be taxed, in fact, if they had not been properly stamped they would not have been forwarded. One postmaster in England said perhaps the reason was that the stamp had been written across. We are now told that the fine was imposed because the papers weigh more than an ounce each. We can hardly understand this, seeing that we often receive from England untaxed papers weighing a good deal more, via Southampton, stamped one penny. We trust that before the present date, our English subscribers will have ceased to be annoyed by these mysterious fines. It would be a great convenience to the public if the Postal fine were accompanied by a statement of the reason for which it is imposed. If the fine has been incurred through any negligence on our part, it will be but right that subscribers should deduct the amount from their remittances.

—A contemporary draws attention to the rather hard lines that have fallen to the men of the ship *Persia*. They refused to continne in her because of her unseaworthiness. Two surveyors examined her and reported favourably; a third did the same; still the men refused to go on board and were sent to gaol. Finally, the Captain of the ship comes and informs the Magistrate that the ship is leaking badly, and the upshot is that she has to unload and go into dock. The sailors get out of jail, a good deal poorer in pocket for law expenses. It seems a pity that such pressure should be brought to bear upon seamen to make them go to sea in a dangerous vessel. But the leak in the vessel is nothing to the breach that will be made in the reputation of the three worthy surveyors, unless they can in some way account for their faulty reports. Here is a fact for Mr. Plimsoll.

—A social meeting in connection with the Bombay Temperance League was held at the Town Hall, on Tuesday evening last. Major M'Causland presided. Addresses were made by the Chairman, Mr. Morris, Dr. Arnott and others. An abstract of Dr. A.'s remarks will be found in another column. We see it stated that there are 149 men in the Bombay Garrison pledged to total abstinence; 124 members of the Good Templars' Order; and 200 connected with the Temperance League. We should also state that all the members of the Methodist church are total abstainers.

—Mr. Josiah Balm, Book Agent, Secunderabad, wishes us to notice that he has established a "Christian Lending Library" in that place, available also for the adajcent towns. We wish him much success.

—On Monday, the 8th May 1876, the Quarterly Meeting for distribution of prizes to the children attending the Meth. Epis. Sunday-school, was held at Bellary, and a large number of persons assembled to witness the proceedings. An interesting address was delivered by the Rev. E. Lewis, of the London mission, four hymns were heartily sung by the children, and two solos by the Rev. J. E. Robinson, accompanied by his organ. A black-board sermon by Mr. Robinson followed. The room was tastefully decorated, and the children, arranged in classes with their silken banners, bearing appropriate mottoes, afforded a pleasing sight. Sixteen prizes were distributed and the meeting closed with the doxology. The occasion was one of unusual interest.

We have been favoured with a copy of a pamphlet entitled *The Science of Religion and Christian Missions*, by the Rev. John Robson. The following is an extract from this work:—

The chief foe which the home missionary has to encounter is irreligion, the chief foe which the foreign missionary has to encounter is religion. The evangelist who goes among the godless masses of our population, has to deal just with their godlessness. The religious faculty is with them exercised on nothing, they are "without God in the world." His power with them lies in the fact that this faculty, though dormant, still exists. His object is to rouse it into exercise. If he can but make them face the question of "righteousness, temperance, and judgment to come," the battle is half won. They may take refuge in procrastination, indifference, or incredulity They may stifle the religious sentiment, but they cannot bring it into opposition. They may resist its claims, but if these prove too powerful for them, they have nothing to do but to appease them by accepting the gospel. The foreign missionary, on the other hand, finds the religious faculty in full exercise in those with whom he has to deal, occupied with a counterpart of that which occupies his own. His difficulty with them is, not that they are godless, but as Paul found the men of Athens, that they are too "gods-revering." The first effect of his reproval of any godless practice into which they may have fallen, will most probably be to drive them back on a more earnest worship of the gods whom they have been taught to revere, a more faithful performance of the religious ceremonies in which they have been trained. Nay, further, he may find that this counterpart to his own object of worship has fortified itself by a league with those very sins and vices which we are wont to associate with irreligion. An attack on those sins and vices, which it should be the aim of religion to destroy, may have the effect of arousing the antagonism of the religious sentiment itself, which has yielded itself to be possessed by them. Take, for example, the sacred book most popular among the Hindee-speaking population of India—the Prem Sagar—which gives the exploits of Krishna in their latest dress. It would be difficult to find a book with a more immoral theology, or which has practically fostered more filthy practices as divine worship; but its religious basis is not so far from that of Christianity. A King puts the question to a sage:—"I have been sunk in the shoreless sea of worldly cares, my iniquity is boundless, how shall I reach the bounds of this ocean of existence, and be free?" And the whole book is an answer to that question. An attack on the adulteries of Krishna will, in the first instance, rouse the opposition of a Hindu's religious faculty by alarming him, lest in listening to it he should lose his hope of that "liberation" which it has been the object of all his worship to attain.

The foreign missionary is thus brought face to face with real religions—religions whose followers claim for them as implicit a faith as the adherents of Christianity claim for it; but religions which, in their present form, seem in utter opposition to it. His position thus differs from that of the minister or evangelist at home very much as the position of a soldier in an invading army differs from that of a soldier at home. The latter may have rebellions to suppress. His very presence is a check on the possible dissatisfaction which might otherwise develop into rebellion. But he has not to contend with the constituted Government of the land; on the contrary, he is backed by all its authority and resources. The invading soldier, on the other hand, has all the authority and resources of the country he invades to contend against, and he would rather welcome risings and rebellions in it as favouring his end. That is the aspect which the foreign field first presents to the missionary who goes to labour there. All the power of the religious sentiment seems in arms against him, and he soon begins to feel its bitter hostility.

One more extract will show what the aim of this treatise is:

The clear definition of doctrine is no doubt supremely necessary. It is of first importance that our views of God should be true and pure, for, as they are, so will be the character of the religion we profess, and of its influence on mankind. The difference between Christianity and Hinduism is just the difference between "Christ is God" and "Krishna is God." But we are now, by our missions, brought into contact with those who do believe that Krishna is God. Nay, more; we have undertaken to bring them over to our creed. Every student who enters on his studies for the ministry should, if true to the spirit of his profession contemplate the possibility of his being called to labour in this work, The church that calls him should, if true to the spirit of her

mission, seek to inform him, and seek to inform herself, what in the heathen creed hinders, and what favours, the acceptance of the Christian creed. Yet, is it not true, that these are points on which the Church is about as ill-informed, and on which missionaries are sent out as ill-prepared, as when the pioneer went at the beginning of this century?

It is often an advantage to the missionary to find some common ground, something to homologate in the religion of those whom he wishes to proselytize. We doubt, however, whether Hindus will be won to Chritianity by a mere presentation of points of similitude. This probably is not what Mr. Robson means to advance, but rather that there are truths in Hinduism which demand the association of other truths not found in it; indications of a need for which there is no adequate supply in that system. We believe that there was a primeval religion given to men, the beginning of a revelation; they who abode in it were favoured with successive additions to that revelation until it had been given in its completeness. But the greater part of mankind chose not to abide in it; not because of want of evidence, but simply because men love darkness rather than light; they made haste to embrace ideas which left them more at liberty to follow their inclinations. There is, therefore, one religion in the world, by which we mean one God-given revelation; and many counterfeits. As men still love darkness rather than light, they set themselves more determinately against God's religion than against any other; even as Christ above all others had to encounter the contradiction of sinners. We are not saying that Hindus, Mahomedans, and Boodhists, love darkness, and that Europeans love light; it is true of all men that naturally they "do not like to retain God in their knowledge." It is this fact which makes it necessary that the true religion should be accompanied by divine testimony of such a nature as to be easily recognized by men. The missionary is a herald; an ambassador from God; his great need is to secure the fullest attestation of Him who hath sent him. But this attestation can hardly be furnished while the majority of Christians exhibit so little of Christ's saving power.

HOLINESS AND TEMPERANCE.

(By a Madras Contributor.)

THERE is nothing that we enjoy more than the presentation to our people of that holiness which is attainable by faith and which is to be kept as obtained, and promoted as secured—to be enjoyed and used for God's glory, in illustration of the power of the Saviour of men, and in bringing souls to Jesus. We have the privilege of attending a holiness meeting each Thursday evening. Some have testified that they "have entered the valley of blessing." But we have not struggled for the great good and directed faith in seasons of prayer as we desire to do. Pray that we may be guided in this matter, so that the converts may be rooted and grounded in love, and established in the present grace, and stand fast in the liberty wherewith Christ hath made them free; and that this baptism of love may be the signal of another glorious advance. The drinking custom, the general opinion as to moderate drinking, is a great evil in the way of our young men and of those who have been the slaves of liquor.

Almost every one having used liquors, the banner lifted against this custom has to meet many a gale. But it waves gloriously, and is a testimony sought after by many whose feet had well nigh slipped, and by friends who are anxious for the recovery of dear ones.

I often feel that I could weep tears of blood over the ruin caused by these drinking customs. It is the slaughter of the innocent! But this appears to form no barrier to position in religious bodies of a separate or of a union character, namely, that men are immersed in the liquor traffic!

Every day commends the policy of seeking to introduce salvation into a formal Christianity. As Vinet has said: "We believe not in Christianity, but in Jesus Christ." It is a duty of the hour to lift up the standard of real religion and gather a saved people around the cross as witnesses of the power of the Holy Ghost. And a vast work is yet to be done. Men don't naturally want to be converted. They cover themselves with the robes of one ritualism or another—run into its procession—chant its music—turn to its east—multiplying their prayers and increasing the intensity of their ardour in ceremonial observances.

These shall be a substitute for change of heart! God must accept them! They are pressed upon His altar! Earnestness in pursuit must atone for the substitution of the unacceptable, in place of that which God has commanded!

Yet the inflexible claims exist, and nothing avails "but a new creature." Salvation is life. God wants the heart that He may make it new, and that there it may delight in Jesus and choose what He prefers.

How delightful a life many are proving that to be which flows from the fountain of a new heart! what power is rising in this land, which shall be applied to roll away the stone which has kept this nation entombed!

An earnest and able Christian worker has just left Madras for Akola in the north. In a farewell Tea Meeting of the Methodist congregation of the east portion of Madras, the teachers of the Sabbath-school presented him, their Superintendent, with the fourth volume of Max Muller's *Chips from a German Workshop*. He has been very useful in the offices also of band leader and local preacher. He left the Sabbath-school to his successor in an admirable condition.

We congratulate the audience of the *Bombay Guardian* on the reduction of price. Two articles in the last number, "I in them," and "Caste and Christianity" are for our scrap book. The latter, being read to a prominent layman, trained for the ministry, secured him as a subscriber. We shall send for that dozen rather soon.

C. P. H.

A FRIEND has sent us the following notice:

"So A. T. Stewart, the New York merchant millionaire, is dead! The owner of dwellings and business palaces; of hotels, churches, and theatres; the builder of a city and railroad leading to it; the possessor of wealth valued at nearly one hundred millions of dollars, has gone the way of all flesh!

I knew him quite well, having had an intimate business intercourse with him for some years. He was an unhappy man notwithstanding his vast possessions. He dwelt in a marble mansion, the furniture and fittings of which were of the costliest description, but he had no HOME. His mansion was a cold cheerless tomb, into which the man of money stepped at night from his daily business operations down town, to issue from it in the morning as miserable and unhappy as ever.

I never saw his face wear what would commend itself to an observer as a genuine happy expression. There were to be sure forced smiles sometimes for *superiors*, or perhaps for equals, but that was all. How often from the depths of my soul have I pitied that man—Yes I, whose yearly income did not amount to half his for a single day!

I remember having been moved to pray for that man, but I must confess it was with very weak faith. Had I been a bold and faithful soldier of the Lord Jesus, I should have done more than pray—I would have spoken to him directly about his poor shrunken, famishing soul, in which SELF was so firmly enthroned. I hope he had something more than his millions to comfort him when dying, and that his death was different from his life. The record in the Book of Remembrance against the name of the merchant prince is not of the most satisfactory kind. What shall the man of millions say when he meets at the bar of God, the poor clerks who, having faithfully laboured in his employ during the busy season, were cruelly and basely discharged when the dull season came round—at a time when it was impossible to obtain situations in the great city. I know of some who resorted to sinful courses, against which their nature revolted, to save themselves from actual starvation, and all this to save a couple of months' salary!

Of course, men will talk about his wounderful enterprise and marvel at his wealth; God will have somewhat to say about struggling young business firms crushed and deliberately ruined merely that he might enjoy a monopoly of trade and patronage. New York dry goods merchants breathed freely on the 10th of April. I venture to say no piece of information was more agreeable to some of these men than the death of Mr. Stewart. With his enormous capital, always available, he was ever in a position to outbid less wealthy firms, and to take advantage of a crisis, and thus he virtually controlled the market, which, of course, was done in his own interests. He could not brook a rival even on a small scale. Woe be to that business man who presumed to compete with A. T. Stewart, if his competition decreased the public patronage of the millionaire? His notes were bought up and payment of outstanding claims peremptorily demanded at a time when payment was known to be impossible. Or, perhaps, the house which the rival was doing business was bought and he summarily ejected at a time when business would be good and houses suitable for business purposes, very hard to be rented. Ruin was sure to follow. The business records of New York City are full of such instances of his grasping selfishness and ambition. Much as may be said about "adding to the material wealth of the country, adding to its prosperity, developing its resources, &c.," the humble opinion of the writer is, that one of the greatest curses a country could possibly be subject to would be a crop of grasping, and utterly selfish merchants such as the writer knows the subject of this notice to have been. He gave 50,000 dols. for the relief of the sufferers by the Chicago fire. He sent a cargo of provisions to his suffering countrymen in the time of famine. He sent a large subscription for the relief of the wounded French in the Franco-German war of 1870-72. But those who were somewhat conversant with his principles of business do not have the most exalted opinion of the disinterestedness of his benevolence. *There is an old proverb which says, "Throw a sprat to catch a salmon."*

Some men pass by the every-day cases of suffering—the near-by opportunities of doing good, and when some great occasion comes round, they throw their apronful into the lake with a splash that can be heard half-way round the world! They like to hear the splash, and they desire others to hear it also. Such are some of the reflections occasioned by the notice seen in a recent *Guardian*. I would to God, it were a different story that I could write, but this is what I KNOW of the most successful (?) American merchant of the *century*.

The Bombay Guardian.

SATURDAY, MAY 20, 1876.

LOVE IDENTIFIED. V.

Doth not behave itself unseemly. 1 Cor. xiii. 5.

IT seems to be an ordination of God, that all graces and all good qualities should wait upon love. God is love; and love is of God: wisdom and prudence and modesty and humility and other heaven-descended ministries, when they catch a glimpse of love, true love, it is as though they had seen the King's own standard, and they troop to the place at once and feel at home. The God of this world, as he has his counterfeits of other heavenly things, so above all has he his counterfeit of love. Heaven has a throne, so has he; there are angels, principalities, powers in the heaven of God, so in his; God has an immortality for his people, so Satan has his immortality which means the being landed after death; God gives us exceeding great and precious promises, so the ruler of the darkness of this world promises marvellous things to those who listen to him; God has his preachers, calling men to the narrow path of life, Satan has his preachers, in orders too, broadening for men a religious highway of death. Above all Satan offers to men a cup of love, and he can now boast a manifold and mighty literature, embracing some of the greatest authors that ever lived, consecrated to the apotheosis of earthly love. Paradisaic bliss is promised in connection with this love; it has its raptures, its delirium, its moments of ineffable joy, but these only prove a curse, lifting the lover for a moment to the skies to dash him ruthlessly to the hard ground. The account of this counterfeit love would run thus: Love begets impatience, love intoxicates, love robs man kind to bestow on one, love is exacting, is jealous is vindictive, is tyrannical, is servile. Scarce there a crime which has not been committed under the influence of what men call love.

The love that is from above is long-suffering kind, generous unostentatious, self-possessed and decorous. It doth not behave itself unseemly. It teaches us to have regard to the feelings and customs and opinions and desires of others, so far as it can be done without prejudice to the claims of God and of truth. Self-love leads to unseemliness. The world has its proprieties of which it is very tenacious, and woe to the man that violates them; he might better break all the laws of the decalogue. The apostle has no reference here to

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e world's standard. A Christian woman, actuated a genuine love, may be called to do things that e world will call unseemly. Jesus did not think unseemly for the woman who had obtained heal- by touching his garment, to confess openly, in e presence of a crowd, in the public street, what e had sought and obtained; and her testimony as blessed to the strengthening of the faith of irus. There are many now-a-days who affect to shocked at the idea of a lady giving a tract to anger, who are content to see their wives and ers whirled around in the arms of comparative angers, in the waltz. Love is considerate, un- strusive, but cannot rest without seeking to do od. The lady who is known as 'the Soldiers' iend' would have spent her days in lying upon couch, if she had listened to the world's ad- e; but she had herself bracketed in steel that might move about, and whither now does love ct her steps? Not to the barracks, surely? , even there, and you may see her now passing n one group of rough soldiers to another, aking to them of righteousness, temperance, and dgment, and winning them to the paths of plea- ntness, and peace. What an unseemly thing to , exclaimed thousands, when the news came of the omen's crusade against the drinking-saloons of merica. What! ladies, go to those drinking unts to sing hymns, offer prayer to God, and ex- se themselves to vile insults and outrages? But e Spirit of God thought it not unseemly, and ve the women victroy, and many men who were ce helping their fellow-men to get to help quick- are now witnesses of Christ's saving power, and hful servants of the cross.

A NEW IRENICON.

An article in the last number of the *Indian vangelical Review* is entitled "The Duty of ndly Relations between Catholic and Protest- Missionaries." It is written by one of the ley Fathers, the Rev. S. W. O'Neill. The le demands some notice at our hands, not on e ground of its logic, but because it will seem many readers to favour a more charitable at- nde than is commonly observed. If it did this, would heartily welcome it, for there is nothing re wanted than charity. But to tell a man he n the right track, when you know that he is he wrong track, for fear of hurting his feelings, ot charity. If the man goes on and falls into hand of brigands, he will not think very dly of your encouragement. Nor is it charity ake for granted that a man is on the right k; when we love our neighbour as ourself, feel the necessity of enquiring what is the way both for him and ourselves. *Odium ologicum* is the bitterness entertained for those ho differ from us. The true corrective of this to realize God's love for all mankind, and lov- gly to seek the fullest and widest communica- n of those truths in which this love is embodied. d will have all men to be saved and come unto kn wledge of the truth.

he fact that both Catholics and Protestants the necessity of faith in the Lord Jesus st, very God, and very man, satisfies the Rev. O'Neill, that these are both saving systems. we have this argument: Catholics admit many Protestants are saved, Protestants ad- the same of Catholics. With a hop, skip, and mp, we reach this conclusion: "That it is ty for our Indian missionaries, both Catholic Protestant, to rejoice in each other's successes, grieve for each other's failures, in the work e mission-field."

ill Romanists agree to this? The belief that can be saved in Protestantism is denounced hem as heresy. Nobody can be saved outside e pale of the Church of Rome, except where lea of invincible ignorance can be established, a that cannot avail Protestants, for they alas! too much. The very name Protestant con- ns them. We have before us an authorized unt of what every Christian must believe, ac- ling to the church of Rome. Every Christian t believe in the Saviour Jesus Christ, true God and true man; and every Christian *must* believe in "the Catholic church, always one, by all its members professing one faith, in one communion, under one chief pastor, succeeding St. Peter;" and every Christian *must* believe that the Bible and the traditions of the apostles, interpreted by the pastors of this Catholic church, constitute the rule of faith; and every Christian *must* believe that Christ has instituted seven Sacraments, in one of which "he is mystically immolated every day upon our altars, being himself both priest and victim." Now it is evident that the church of Rome does not teach that a man may be saved by simple faith in Christ; he must believe a number of other things that are not compatible with true faith in Christ. As the Israelites were healed not by looking to the brazen serpent and to other things, but simply by looking to the serpent, so the Gospels teach that a man is saved by simple faith in the crucified One. Faith means the surrender of the heart to Christ; a hearty reliance upon him for the entire work of salvation; the recognition of him as all sufficient for this purpose. If a physician found his patient taking this and that *nostrum* recommended by neighbours, in addition to the medicine which he had himself prescribed, he would take up his hat and leave; the case has really been taken out of his hands. But if a member of the church of Rome were to exercise faith in the Lord Jesus as a present, all-sufficient Saviour, refusing to look to the Virgin Mary or to Saints or to the work of earthly priests, he would be put out of the church at once.

In "*the Garden of the Soul*" we read:

"Convinced as Roman Catholics are and firmly persuaded that there is and can be no other true religion than their own, they cannot consistently, nor candidly, nor lawfully approve, nor even appear to approve, any other religion, which they certainly should appear to do were they thus to join in these religious exercises, or to attend places of worship belonging to separated communions."

In fact Romanism must cease to be Romanism before she can consent to such friendly relations as are here proposed.

We know of no greater barrier to the spread of the Gospel in this country, than the misrepresentations of the Gospel, made in the Romish Church. And so far are we from holding that the affiliation of Roman Catholic and Protestant missions will help on the cause of evangelization, that we freely express the conviction that we must protest against the R. C. church more emphatically than we have done before we can expect to see the heathen brought to Christ. Christ has commissioned us to preach the Gospel to every creature, teaching them to observe all things which he has commanded; and we cannot do this faithfully without making it evident that our creed is essentially different from that of the Church of Rome. We make light of Christ when we make light of such errors as the worship of the Virgin Mary, the Invocation of Saints, Image-worship, Purgatory, the Mass, Priestly absolution, Papal infallibility, &c., &c.

SKETCHES OF OUR ANTIPODES.

XIII.

"THE REAL GENUINE LIGHTNING."

The most wonderful exhibitions of the power of the electric current that I ever witnessed were in Arkansas. Pine trees towering over a hundred feet high were rent from top to root—and the toughest oaks were shivered into splinters. Riding through the forest, one day, I saw an oak which had been about three feet in diameter; the trunk of which had been burst into a thousand fragments and scattered for yards around; and this had been done so suddenly that the wide-spreading top of the tree had fallen directly down upon the place where the trunk had stood.

Some such power is this, is needed in the church, to stir up sleepy Christians and to arouse souls dead in sin.

The Rev. Dr. C., a minister and editor belonging to the Baptist Church in Chicago, was one day giving me an account of his visit to Benton Barracks. "Did you see the chaplain?" said I, Now the chaplain was an M. D., and a minister of the same church. He ranked as captain. "Yes, I saw him;" said the good old Doctor of Divinity. "And how did you like him"? "Oh! he is a very nice man, but *he needs to be struck by lightning!*" Said Dr. C. What did he mean; smashed up like that oak tree? No, he meant the baptism of fire. He was a true Baptist. Oh! that all the Church of Christ could only realize what the promise of John the Baptist meant, and what Christ meant by the Comforter, Teacher and Convincer! Surely they would claim that which was promised in Joel, the fulfilment of which began upon the day of Pentecost.

But we must look to the right source. So much is written, debated and exhorted upon this subject of late that we must not be misled. The lightning once struck and burned a carpenter's shop. The next day several boys were magnetizing their knife blades by rubbing them upon the tools which had been affected by the electric current. Said one to his comrade; "I say Tom, this is none of your boughten 'lectricity, it is the real genuine lightnin,' right from where they make it!" Often have I thought of this, as I have seen people seeking spiritual good in works, ceremonies, emotions, and the like. Sinners need pardon, saints need power. Poor souls, why don't you look upward and get the real genuine salvation?

Get it from its heavenly fountain. It flows from the Divine fires of eternal love. Over against this are the fires of Jehovah's wrath; which will you have? Do you desire the Gerizim blessing, or the Ebal curse? You say that you choose the Holy Ghost fire. Remember that the caustic will burn as it cuts into the "proud flesh" of your natural heart. Count the cost, and then cry:—

"Oh, that it now from heaven might fall,
And all my sins consume;
Come Holy Ghost, for thee I call;
Spirit of burning come.

Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

VICTOR.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—Will you kindly allow me to correct a misstatement made by the Bombay correspondent of the *Lucknow Times*, which appeared in your issue of the 22nd inst. The correspondent referred to states "that the long existing dispute between the Cowley Fathers and the Separatists of Mazagon, has at last been amicably settled." This is entirely a misstatement; there has not been, as indeed, there cannot be any settlement of the case until the arrival of the new Bishop, and his decision has been given in the matter; for the dispute not only affects ourselves, but the whole body of the Church of England who are non-ritualists, as the points at issue are those which have been decided by competent authority to be illegal, consequently we have not the power, even if we had the will, to compromise the matter.

In reply to your question—"Is it true that the 150 Seceders have been thus sweetly conciliated?" I reply; it is not true. No conciliation has taken place, nor indeed can take place, till the correspondence respecting Ritualism at St. Peter's has been placed before the new Bishop, and his decision as mentioned above has been given, and the acts contrary to the laws of the church shall have ceased being practised there.

I will now just mention one instance of Ritualistic teaching to show how unreasonable it is to expect reconciliation under the present regime. It is stated in the *Ritualists' Plain Guide*, under the heading, of Sins: "To go to any place of worship besides the Church of England."

Just one instance of Christian love, viz., the Rev. R. L. Page requesting the Rev. G. W. Deimler to close his church against the so-called Separatists. And now, just one question which I would ask any unprejudiced observer to answer. Which should be most important to a minister, some eighty of his parishioners, or gilded wood and polished brass, called by whatever name.

TRUTH.

Mazagon, 28th April 1876.

—When we cannot pray at all, then it is high time to pray. We honour God by fighting with inward difficulties, and show our faith in the intercession of the Lord Jesus by bringing our coldness of spirit to the great High Priest.

—While "He is fitting up my mansion" I should be fitting myself for that mansion. All fitting must be done beforehand, for the great temple will come together without the sound of axe or hammer.

—The most rabid sectarians generally harp most upon the importance of Christian union. Churches, like families, will secure the best unity by respecting each other's rights, and minding their own business.

NOTICE.

We have received from E. J. Rs. 100 for the conveyance needed for a pastor in Jubbulpore, as mentioned in ours of April 29th.

Epitome of News.

Saturday, May 13.

—*Times of India:* "Temperance seems to be rapidly increasing in the British troops in India, for the last number of the magazine "On Guard" says, "that 7,405 men and 812 women and children connected with British regiments serving in India are enrolled as members of the Temperance Association. In addition to that band of 8,217, we find that 3,121 are registered as 'off canteen.' All this shows earnest and sucessful working."

—The Mysore Government maintain at present 80 Chuttrums or feeding-houses, inclusive of one at Tripati and one at Benares. Of these, three are under the managemet of private individuals, and the remaining 77 annually cost about Rs. 69,000. The annual money allowance to temples amounts to Rs. 212,528. Most of the feeding-houses are not now merely for the exclusive benefit of Brahmins, but also afford shelter and accommodation to all classes of travellers, without affecting caste prejudices. The private contributions amount generally to Rs. 40,000 per annum.

—A German paper gives some remarkable statistics illustrating the missionary labours of the Protestant churches in various countries. From its statement it appears that the Protestant churches maintain collectively 1,559 missionary stations and 2,132 missionaries, whose labours cover a field inhabited by 1,537,074 Christians and 389,059 pupils of missionary establishments. The annual expenditure incurred by this staff amounts to £1,107,314.

—The cholera camp which had been formed in the neighbourhood of Rajcote has been broken up, the disease having entirely disappeared.

Monday, May 15.

—*Bombay Gazette:* "At the meeting of nobles in Cabul the advisability of the Amir's adopting the additional title of Padishah was discussed. It is reported that the Amir is organizing an expedition against the Shunwaries and Mohmunds."

Cholera in Cashmere is increasing; during the week ending the 5th instant, there were 120 deaths out of 294 seizures. Cholera is spreading through out the valley; only two pergunnahs are entirely free

Cholera has been raging in Mandalay for the past few weeks; upwards of 7,000 have succumbed.

—*Times of India:* "A requisition to the Sheriff is being signed in Calcutta to call a public meeting to pass resolutions asking for a Commission of Enquiry into the existence and extent of the late Bengal famine, and the nature, extent, and necessity of relief operations undertaken in respect thereof.

—The throat, say the Chinese, is the one weak point of every man. If one's arm or leg is diseased, it can be cut off; but if the throat be affected the man may either choke or starve to death. But a ludicrous incident occurred the other day in which a man's throat saved him from dire punishment. There is a person at Soochow, named Shuey-shuey, who for some time past has got his living as a kidnapper. He was naturally in very ill-repute; but in addition to his wicked profession he performed the duties of Secretary to the local branch of the Cheuhuang Hwuy, and during the late celebration of their rites, Mr. Shuey-shuey was arrested and brought before the mandarins. Now, it so happened that he was a man of enormous bulk; a huge, swollen, unsightly brute of a fellow, taking up as much room as at least three of his more respectable fellow-citizens. The prospect of this wretch's crimes being now avenged naturally caused much satisfaction in the city; but what was the astonishment of the natives on being informed that he had been set free—the reason alleged being that the authorities had not a single cangue big enough to fit him, and they did not consider it worth while to have a new one made on purpose!

Tuesday, May 16.

—It is said that some members of the *Arya Samaj* of Bombay intend to establish a limited company, with a capital of Rs. 20,000, divided into 200 shares of 100 Rs. each, to publish translations of the *Vedas*, and other important books into Hindoostani.

—The Agra paper has heard with much regret of the death of Mrs. Redslob, wife of the Rev. Mr. Redslob, Moravian Missionary, located at Kyelang, near Kooloo, on the borders of Thibet. Mrs. R. arrived in the country about three years ago.

—From a paper read before the Statistical Society, by Mr. H. S. Skeats: "The number of places of worship in England and Wales connected with the establishment is 18,000 or 19,000, while those of other churches number 28,000. The Methodists of the Old Connection have 7,500, the United Methodists 1,210, the New Connection 417, Primitive Methodists 6,445, Congregationalists 4,113, Baptists 3,217, Roman Catholics 1,061, and Unitarians 320. As to the church income, bishoprics are endowed with about 155,000*l.*, and cathedrals with about 300,000*l.*; the yearly value of livings is about 4,500,000*l.* (the clergy list says 3,719,000*l.*,) added to which is the offertory contributions, which amount to 4,000,000*l.* exclusive of private subscriptions. The non-conformist churches are supposed to cost about 6,000,000*l.* a year; and the aggregate income of church and chapel building, societies, Bible Missionary Societies, &c., is about 1,700,000*l.* The total amount contributed for religious purposes is thought to be about 16,000,000*l.*"

—*Bombay Gazette:* "A sad accident occurred in Calcutta the other day by which a (formerly) well known Bombay man lost his life—H. T. Platts—who commanded the Mayaram Dayaram, Krishna, s. s. Tilly, &c., for some years. For the past few years he was employed in the Harbour Master's Department, Calcutta, and on the day referred to, with his wife had been spending an afternoon on board a vessel in the river. Mr. Platts had been ashore to his office and was returning to bring Mrs. Platts home when the accident happened. The large gangway ladder had been removed in his absence from the vessel, and the ladies jocularly asked him if he could manage to climb the small ladder to which he smilingly responded. In ascending the ladder his head came in contact with a projecting bolt which caused him to lose his hold; as he fell his head struck the gunwale of the dinghy and he went overboard—never coming to the surface again, and it is supposed the fall broke his neck."

—*Times of India:* "During the relief season, there are a great number of regiments marching between various stations all over India. Each of these regiments is accompained by hundreds of carts, which often have to go very long distances. How are these carts obtained? The *modus operandi* is simply enough, and gives very little trouble—expect perhaps to the cartmen, who, however, are not taken into consideration. The officers commanding the regiment about to move sends in a requisition to the civil authorities for the number of carts required, and the civil authorities pass the matter on the police, who at once set to work. They know that they must produce some three or four hundred carts within a week, and as that number are not usually waiting to be employed, they have to do the best they can. They accordingly go into the neighbouring villages and bring in all the carts they can lay hands on. A certain number of vehicles are procured each day, and those thus early taken are the most unfortunate, for they are kept carefully guarded until a sufficient number has been collected, when all are handed over to the regiment. The cartmen thus detained three or four days are not, be it observed, paid any batta or allowance for this detention. Batta begins from the date they are handed over to the regiment requiring them."

—Same: "The Sultan of Turkey is reported to be in a wild state of delight. Matters may not perhaps be going on very well in the Herzegovina, but of what consequence is that, when one of the Royal eunuchs has just died intestate, leaving property worth £200,000? Abdul Assiz has clutched this at once, and the seraglio therefore rings with pæans of joy."

—With reference to a statement made by a correspondent of the *Lucknow Witness*, the Rev. Mr. Fentiman, Secretary of the Calcutta Missionary Conference, says: "The Calcutta Missionary Conference which comprises the missionary societies and the ministers and missionaries of the various non-Conformist bodies in the city, has on its present list of members thirty-eight names. Of the members seven are native missionaries; four are absent in England and in America, seven are pastors or officiating pastors of English churches, ten are professors in Mission Colleges, two are engaged in Biblical translation, or the superintendence of a Mission Press, both of them in infirm health. After more than thirty years of active service in India, two support themselves by secular work, and give their spare time and strength to English preaching, leaving five Europeans to engage wholly or partially in vernacular work, one of whom is also temporarily acting as pastor of an English Church, another has charge of a Missionary Institution, and all of them are engaged in the preparation, or editing of Vernacular Chri tian literature. Instead of there being *fifty perso* in Calcutta whose proper work is that of a missiona to the heathen there are only *twenty-six*, nati missionaries included, and instead of there be only two or three vernacular preachers, there twelve:—five European and seven Bengali brethr Of the five members of the conference now abse three are English pastors supported by their cong gations, and two are missionaries who, if in Calcut would increase the number of European Vernacula preachers to seven."

—Reuter's telegrams; Simla, 15.—"Informati dated Zanzibar the 6th, states that the Resident negociated with the Sultan for the abolition of slave routes. No caravans are to be allowed to out for the purchase of slaves. There is to be slave-hunting in the interior of Africa. All sla coming to the Coast are to be seized and confiscate likewise all slave caravans. Slave-dealers are to imprisoned."

Rangoon, 14th: "The British escort reache point two miles beyond Bhamo on the 4th, an expected to reach the Chinese frontier on the The latest news from Mr. Grosvenor's party, d April 25th, is one march east of Yungchaw: all w The hill tribes are quiet. The rains have co menced. No opposition or difficulties expected."

—Three natives were killed and about a doz injured by the fall of the iron roofing of some rai way work shops in process of erection at Egmor Madras.

—The gasometer of a soda-water machine in Fal land Road, burst on Saturday, killing a Hindoo.

—*Melbourne Argus;* April 18th: "An extraord nary state of affairs has existed for some time pa in Samoa, occasioned by the conduct of a perso styling himself Colonel Steinberger, professing hold a commission from the United States Gove ment to inquire into the capabilities and resource the Samoan Islands. He framed a constituti giving to himself as "Premier" the powers o dictator—he being by its provisions chief execut officer, Judge of the Supreme Court (from wh there is no appeal), and President of the Legislat Council. He did not in any way consult the Cons but persistently ignored their authority, more p cularly that of the British and American Cons He had an armed vessel, the Peerless schooner y sailing about the group, supported by a numbe native office-holders, and by the belief of most of t *natives that he had the power of the American* vernment at his back, whose vengeance they had fear should they oppose him.

Steinberger's shooner was seized, and sold by United States Consul for a breach of the neutra laws of the United States, in being armed u the American flag without any licence and author This drove Steinberger to despiration, and he co mitted many acts of violence, which at last disgus the King. He accordingly applied to the Uni States Consul to remove Steinberger from position as Premier, and carry him away f Samoa. Mr. Forster, not having sufficient fo at his command to comply with this request, ap to Captain Stevens on the 8th to assist him. T captain accordingly proceeded with 100 men, a accompanied by the British and U. S. Consuls, to t seat of government, and there formally arrest Steinberger, who, being an American citizen, w handed over to the Consul by the King, and convey on board the Barracouta until Mr. Forster had opportunity of deporting him from Samoa. A large meeting of the chiefs was called for the pose of taking a plebiscite of the people to ascer whether in the opinion of the majority the King a properly in dismissing and imprisoning Steinbe and whether he should retain the throne or retir

By telegram received to-day we learn that H Barracouta being at Samoa at the time, Ca Stevens thought it advisable to attend the mee and while proceeding with a guard of seamen f the ship to the place at which the chiefs we assemble the party was fired upon by some h natives, and eleven blue jackets were wounded a killed. The firing lasted some time, but event at the instance of some chiefs to whom C Stevens applied, it was stopped, and measures at once taken for the punishment of the instig of the treacherous attack upon the man-of-war p Forty prisoners were brought in, and three were surrendered as hostages for the lives o Europeans that had been sacrificed or place danger. The meeting of chiefs did not take p H. M. S. S. Barracouta and Nymph have re orders to rendezvous at Auckland, where a council of the officers of the squadron on the Au lian station will be held, to inquire into the cir stances of the disturbance at Samoa."

Wednesday, May 17.

—Of Lord Lyttelton, who died lately by his own hand, Mr. Gladstone says: "Those who knew his life best and longest are able thankfully to record that, with his happy temperament and his high unswerving principles of action, it was an unusually bright, genial, and joyous life. Its genial colour was not in the slightest degree affected, nor was the performance of his daily duties ever interrupted, by the few fits of dejection with which at very rare intervals it was chequered. Even in the latest, and by far the worst of them, his perception of duty and his resignation and love to the Giver of all good, were in full action to the last days of his life. He left, but he repelled, condemned, and repeatedly mastered the impulse which he knew to be upon him rather than in him, as an alien and guilty thing. If "unto the godly there ariseth up light in the darkness," in that light he is now surely walking; and they who loved him, looking backwards over and beyond the crisis of an involuntary paroxysm, have caused to be deeply thankful not only for the noble example he has left, but for the ample measure of healthy happiness in this world, as well as of humble hope for another, which he was permitted to enjoy."

—*Overland Mail*, April 28th: The Vicar of St. Petrock Minor, Cornwall, who lately advertised that he would reject all letters addressed to him as "Reverend," and would be styled only "G. W. Manning," died on April 22. It is stated that he had his coffin made years ago, and has slept either upon or in it for many months. It was fitted with mattress and pillow, and lately he employed a carpenter to alter it, so as to make it more comfortable. For several weeks he has slept in the coffin. The walls of his bed-room were papered with letters and with notices of the steps to be taken in the event of his being seized with illness. Among other eccentricities, he from the pulpit one Sunday gave his domestic servant notice to leave his employ. The population of the parish is under one hundred.

In the new number of the *Church Quarterly Review* is an admirably-written article on "Feminine Fiction." The writer is remarkably frank and outspoken, and administers the lash all round without the slightest partiality. Here are some of his opinions:—Of Miss Braddon, he says, "At every step she turns human nature upside down, and outrages every law of human probability." And again, "The world, as she pictures it, is a world of monsters, who move about in defiance of all outward laws." Ouida corrects the mischief which might otherwise be done by her pictures of brutal passion and debauchery by the rhapsodical extravagance of her style." Miss Annie Thomas's men and women "are a miserable set of creatures—weak and irresolute, and incapable of the slightest self-control." Miss Rhoda Broughton "exaggerates the vices of Miss Thomas's style. The mingled coarseness and profanity of this work, 'Cometh up as a Flower,' are simply sickening." Even Miss Broughton's heroines, however, "are distanced in coarseness and vulgarity by those of Miss Florence Marryat. The hero of 'Mad Du Maresque' is entitled to the palm as the most repulsive blackguard in the whole range of feminine fiction." Mrs. Edwardes' novels are "more dangerous because more insidious." Mrs. Linton "is a writer of undoubted intellectual power, and quite above pandering to vulgar tastes; but her stories do not afford solace or refreshment. The characters are of a disagreeable and, if we may use the expression, spiky type; and there is a tone of bitterness running through her stories which is altogether inconsistent with mental relaxation." This is an article to be read.

—*Daily News*, April 27: "About nine o'clock yesterday morning one of the vans of the Parcels Delivery Company was driven up to the door of Mr. William Larkin, of No. 6, Northampton Square, Clerkenwell, a chronometer maker and watch dial engraver, who has carried on business there for many years. The driver of the van delivered to the servant a box addressed "Mr. Larkin, Northampton Square," and after she had given a receipt for it she gave it into the hand of Miss Larkin, who shook it briskly in order to ascertain what it contained, but hearing nothing rattle inside, carried it to the workshop and handed it to her father. The old gentleman is in the habit of receiving such boxes containing dials, &c., for engraving, and he proceeded at once to open the box by prising up the lid with a chisel. A slight click was heard inside, and this was followed by a terrific explosion blowing out the windows, wrecking the shop and contents, and hurling Mr. Larkin against the wall. The box was blown into atoms, small pieces only of the wood being found. There was also some flame, which set fire to the clothing of Mr. Larkin, who was fearfully burnt over the arms, hands, and face. The inquiries of the police will have to be prosecuted in two directions, inasmuch as Mr. William Larkin has a son of the same name, a hosier, living with him, and the box might have been intended either for him or for the victim.

—*N. Y. Evangelist*, letter of Dr. Field, Bombay, Jan. 27: "When I came here, and saw what a strange people I was among, how unlike Christian nations, I asked a question which many have asked before: whether these people *could* become Christians. It is a favourite idea of many travellers—and of many English residents in India—that not only is the number of conversions infinitesimally small, but that the "converts" are not worth having when they are made. It is said that it is only persons of the lowest caste who have nothing to lose, that can be persuaded to become Christians; and that they are influenced only by the lowest motives, and that while they profess to be converted, they are in no wise changed from what they were except that to their old heathen vices they have added that of hypocrisy. Hearing these things, I have taken some pains to ascertain what sort of people these native Christians are. I have attended their religious services, and have met them socially, and so far as I could judge, I have never seen more simple-minded Christians. Some of them were very intelligent also, as much so as the best instructed member of American churches. They have faced opposition and odium which would shake the courage of almost any one, to become Christians. So far from wondering that there are not more conversions among the natives of India, I wonder that there are so many, and can ascribe it only to the power of Him who has all hearts in His hands, and who can give courage to the weakest, and make the most timid strong and brave."

Mr. Gladstone has notified, with reference to the report that two previous Prime Ministers had been consulted about the Royal Title, that the subject had never been brougt to his notice.

Mr. Forsyth's Bill to give the suffrage to women who are rate-payers has been rejected by a larger majority than before—239 to 152.

Further progress has been made with the Merchant Shipping Bill, Mr. Plimsoll's amendments being overruled.

In East Cumberland, Mr. E. Stafford Howard, Liberal, has been elected by 2,939 votes, to 2,783 recorded for Sir R. Musgrave, Conservative—a loss of a seat to the Ministerial party.

North Norfolk has returned Col. Duff, Conservative, by 2,302 votes, to 2,192 votes recorded for Sir Thomas Fowell Buxton, the Liberal Candidate.

Several lives have been lost by the destruction of the Rouen Theatre by fire.

An explosion in some tunnel works near Nesth has caused the death of fifteen men and the injury of many others.

Thursday, May 18.

—General Forsyth of the United States, recently in India, wrote to General Sheridan as follows:—"The army in India is worth all that it costs the Government to maintain it. In fact, India is to-day the training school of English troops, and both men and officers are worthy representatives of the power of Great Britain. Besides the troops I saw various places in India, many regiments, both English and native, and I have yet to see the first non-effective company. India develops officers of the army as it does gentlemen of the civil service. It is responsibility that gives tone to men if they have the right qualities to build upon, and should England become embroiled in a continental war, Her Majesty's Government would start twelve-months in advance by hurrying home her Indian officers and putting them in command of her troops. Not that I under-estimate the officers stationed in England, but the officers in India are practically in the field all the time, and in the matter of marching troops, moving supplies, and caring for men, during an active campaign, they would have very little or nothing to learn. To me the Englishman in India is in many respects like the Western American—not so loud nor so rough, but with the same reliance on himself, the same belief in his country, the same confident self-poise; in fact, a man well worth having when his Government is in a tight place."

—*Deccan Herald*: "The great day of marriage amongst the natives was last Saturday, and on that day 300 marriages took place. Altogether in one week 350 marriages were celebrated amongst Hindu children between the ages of 5 and 7 years."

—*N. Y. Evangelist*: "The famous Cozzens's Hotel, in the Highlands near West Point, with the wonderfully beautiful grounds belonging to it, has been sold under a foreclosure of mortgage. But through the grave of bankruptcy—more fortunate than most—it finds a resurrection to a new career of charity as beneficent as its situation is magnificent. A wealthy lady (let us canonize her on the spot, for she withholds her name!) has purchased it, and made a free gift of it to the New York Hospital. The building will accommodate about five hundred patients, and will be used for convalescents from St. Luke's and other hospitals in that city.

—*Christian Weekly*: "A very wonderful revival is now in progress in the Philadelphia gas-works. One of the worst characters in those works, noted for his wickedness, found the Saviour in one of Messrs. Moody and Sankey's meetings, and immediately set to work in an earnest manner to preach Christ. He fitted up the machine shop of the works, and soon filled it with his companions and told them in his own dogmatic way what Jesus had done for him. This work he continued with earnest appeals to the ungodly, and the result is wonderful. To see those great rough men, with blackened and grimy faces, seeking and inquiring the way of salvation—those men who a short time before laugh at the bare idea of there being a God—was something marvellous. Great numbers are rejoicing in Christ, and still the work goes on."

—*Advance*: "We rejoice in the evidence that has come to us from nearly one hundred and fifty churches of our order, chiefly in the East, that not since 1857-8, have revivals been so general and fruitful."

—*Bombay Gazette*; London, 28th April: "Since writing the above the Royal Proclamation has been issued, giving the Queen the new title of Empress of India. A more unsatisfactory document and one more calculated to arouse public indignation I have seldom seen. If your readers will carefully note the text of it they will find that by using the word "occasions," and by excluding the employment of the new title to certain instruments named in the Proclamation, Her Majesty's subjects, both within and without the United Kingdom, are ordered to use the Imperial designation. There is no limitation of any kind in regard to Great Britain and Ireland excepting as to the following *instruments*:—"Charters, Commissions, Letters Patent, grants, writs, appointments, and other little instruments;" in these, when used in the United Kingdom the word "Empress" is not to be inserted. "Empress" is not excluded from documents that are to be presented to the Queen, such as petitions and addresses, and it is actually directed by this document that the obnoxious title should be used "on all *occasions*." The word will, therefore, be perfectly legitimate at Court and all social *occasions*, whether in the United Kingdom, or the Colonies as well as in India. Nor does the Proclamation deprive the Royal children or their agnates of the right to use the Imperial title. In the clauses in regard to the coinage there are signs sufficient that the Imperial title may, after Proclamation, be used upon the whole of the external coinage, whether Indian or Colonial. This document is a sham, a breach of faith with Parliament, though perfectly characteristic of the present Premier. From the short visit I have paid to the lobby of the House of Commons, I know enough to justify me in saying that we have not yet heard the last of the Royal Titles Bill."

—Mr. Moody, in a recent address on Evangelistic services said: "Make it a point to make the meetings interesting, and the people will come to church and not go to sleep. If in endeavouring to attain this result, one method don't succeed, just try another. The great trouble is, I think, that in many churches there is no life in the services. Now, they have got to have life in them if you would hope to make them successful. Give variety to the meetings. Don't have the same set of speakers all the year round. Have new hymns every once in awhile. Why, a new hymn sometimes wakes up a congregation more than any preaching could. If your congregation wont have the Gospel preached to them, just sing it to them. Then, again, when you make a convert, just get him to relate his experiences. The great secret of Wesley's success was that he set every convert to work right off. Of course a great many objected to that. They argued that it made the convert spiritually proud. So it does, sometimes, but if they don't go to work they grow spiritually lazy, and I hardly know which of the two is worse. Why, a young convert will wake up a whole town sometimes. I am all the time receiving complaints that special meetings in the country have failed. The conductors find no trouble in getting the people to come to the meetings the first two or three times; but they change ministers so often that they soon preach the people clean out of doors. They have a Baptist the first night, an Episcopalian the next, then a Congregationalist, and then a Presbyterian, until finally there is no need of having anybody, for in the effort to suit everybody

they succeed in suiting nobody, and finally in breaking up the meetings. Then another important thing is that the remarks should always be to the point."

—A Washington letter says: "We are now in the eighth week of the revival services conducted by the Rev. E. P. Hammond, and the general interest displayed in them becomes greater each day. The movement is without doubt one of the most remarkable that has ever occurred here, and is the topic of conversation amongst all creeds and classes. Dr. Noble, who has been a pastor in this city for over forty years, publicly stated the other day that he believed that there had been over one thousand conversions."

—Speaking of the Centennial Exhibition, opened at Philadelphia, May 10th, the *Dnyanodaya* says: "Little Japan with a population not more than one-sixth or one-seventh of that of India will doubtless send ten representatives where India will send one, and will consequently gain ten times as much profit. Yet Japan is no nearer Philadelphia than Bombay is. All or nearly all the Governments of Europe and South America, the Khedive of Egypt, the Government of Japan, and perhaps other Governments of Asia will send representatives, whose reports will be of great value to both Government and people. We heartily wish that such independent princes of India, as Scindia, Jaypur, and the Gaiakwar would send one or more of their most intelligent ministers on such a mission. The reports of such men would have greater influence on the people of India than reports of British officials sent by the Government of India."

—The medical superintendent of a Lunatic Asylum near Montreal declares that he has been treating the patients with *brandy* with great success. In six weeks 32 had been discharged cured.

Friday, May 19.

—The change made in the day the Overland mail leaves Bombay during the monsoon will commence on Friday the 2nd of June, so that in the week after next the Overland mail will leave Bombay on Monday, the 29th instant and again on Friday the 2nd June.

—The birth-day of Her Majesty the Queen is to be kept on Saturday, the 27th instant, and all public offices and institutions will be closed on that day.

—Deaths last week, 459. By small-pox, 86.

—*Bombay Gazette*: "The Customs authorities made an important seizure on last Tuesday evening, at the Carnac Bunder, of a considerable quantity of opium of the value of about Rs, 15,000, while the duty payable amounts to thirty or forty thousand rupees, smuggled into Bombay evidently for exportation as dubbers of mustard oil booked from Ahmedabad B. B. and C. I. Railway Station for Bombay."

—Mr. Sorabjee S. Bengalee has been calling attention to the subject of education for Parsee children, which is, he thinks, far from satisfactory. In a notice of the subject the *Times of India* says: "The Parsee boy of the period never thinks of consulting his father as to the choice of a school. He wanders about from one to another until he meets with the institution which happens to satisfy the greatest number of his whims, and he confers his patronage on that, so long as, and no longer than, he thinks fit. Hence has arisen a class of small schools which may be said to exist on this absurd vanity. Their sole recommendation is that the boys like them. The masters above all things please their pupils or their occupation is gone. It may easily be imagined that in such schools discipline is none of the strictest and that "instruction blended with amusement," and a good deal of amusement not blended with instruction, are principles carefully adhered to. The masters are, in fact, not so much masters as servants."

—*Times of India*: "We mentioned yesterday that several packages had arrived here from Europe by the P. and O. Co.'s steamer Bokhara for transhipment to China, which were found to contain "munitions of war" and were accordingly detained by the Customs authorities. On further enquiry we learn that the consignment consisted of 57 packages gun-carriage wheels, axles, and ammunition boxes, which formed portion of a battery of field artillery, intended, it is believed, for Tientsin in China. The guns composing the battery are not forthcoming, and the Custom House officials are of opinion that they have either gone on already or have been sent by the Calcutta steamer to Suez, to be transhipped at Galle. The articles are all of German manufacture.

—M. Lamouroux, Italian Consul at Calcutta, died at the Etawa railway station of heat apoplexy last Sunday morning.

—French Engineers are naturally much pleased that one of their body should have been selected by the British Admiralty among 450 competitors for raising the wreck of the great ironclad, the Vanguard. The plan proposed by this gentleman is certainly ingenious, as he will employ several thousands of iron balloons, that is to say, hollow spheres filled with compressed air, that will give a floathing-power of several thousand tons, and that will be attached by hooks to the body of the vessel.

—The *Indian Statesman* reports some of the speeches made at the Temperance Service on Tuesday last at the Town Hall. Dr. Arnott's remarks are thus reported: "Dr. Arnott, said the question whether alcohol was in any sense hurtful was one of too much magnitude to enter into very fully; but the question whether it was a good thing to drink brandy, beer, or claret, was one which might very easily be explained. The arguments in favour of drink are usually that it is either to cold and that something was wanted to warm you, or that it was so hot that you required something too cool you. In India a common argument that it was an exhaustive climate and you required something to keep you up. They only had to refer to the present meeting that night to detect that it was not so essential to drink spirits or beer to keep you up. He looked to the back of the Hall and he saw some soldiers and sailors who were good for anything. It was not necessary in this climate to drink any stimulant to keep a person in health. Now, he would give them another incident. At home when people wanted to go into the finest training what, he asked, did they do? When the Oxford and Cambridge crews met to go into training, to get as strong as possible for the boat-race, they knocked off liquor. In the Abyssinian war many of the men were compelled to drink bad water because they could not get anything else, and the fact was that they all enjoyed first-rate health. Then in the American war similar results were obtained. Those who restrained from the use of liquor contributed to their health and to the health of the whole armies. In the Ashantee Expedition the abstainers had better health, and were more efficient soldiers than those who were not abstainers. The result of experience was that taking the "ration's drop" before a march caused the soldiers to become disinclined to proceed or to encounter he hardships before them. He had no hesitation in saying that a great many of the so-called temperance people in India injured their health by what they considered a moderate use of stimulants. It has been over and over again proved by people, suffering from various complaints, which he had had no difficulty in assigning to drinking and its effects. The effects of intemperance on our army were well-known to every medical man. He had been struck when last at home, by an outside opinion on this subject. He had occasion to go into a shop and there got into conversation with the proprietor, who he afterward found was an old soldier of the 77th regiment. They talked together of the Central India Campaign in which that regiment suffered much loss from the fire of the enemy and from the effects of climate, but the regiment greatly distinguished itself nevertheless. He said to the old pensioner, "How do you account for your regiment having suffered so much from sun-stroke?" He replied that it was the spirit ration. Men had their spirit ration in the morning, went on the march and being exposed to the sun it knocked them off. He concluded by appealing to every one present to assist in the cause of temperance.

—The British India Steam Navigation Company propose to start a line of steamers between Madras, Singapore, and Hongkong. This Company bids fair to rival the P. and O. Company,

—*Indian Statesman*; Destruction of the Rouen Theatre: "The fire broke out just as the *artistes* were dressing for the stage, and at the moment when the public were waiting to be admitted inside. The escape of gas set fire to the drop scene; the stage was at once in flames, and the *artistes* being in their rooms at the top of the building, their only chance of safety was to jump from a fifth storey window, on bedding that the neighbours threw from bed rooms into the street. Some ten deaths are reported, and the wounded are numerous; soldiers had been draughted from the barracks to figure in the Opera, *Hamlet*; four were burned to death, two of them in presence of the crowd. The stage manager's body thoroughly carbonised from the waist down, the other moiety untouched, fell at the feet of the director of the theatre."

—*Indian Stateman*: "It would be a sad reflection on the Government were they to allow the recent Fort Press Company's case to pass unnoticed. Here is one of their servants credited with a sum of Rs. 500, which, the Secretary says, was paid to Mr. Moylan, the Boiler Inspetor. And this credited sum appears in the books of the Company. The Secretary, at the meeting of shareholders, tried much to avoid saying to whom it was paid when hard pressed on the point, he retorted on a Secretary of a Spinning Company that he, the Secretary of the Spinning Company, well knew why the money was paid, and to whom, as he had to make the same allowance also. From this expression of the Secretary of the Fort Press Company, it would, without doubt, appear that there is some understanding known to themselves in such cases."

Miscellany.

—The following extracts are from the Life of Dr. Guthrie:

"There came with the harvest season, a year or two before I left Arbirlot, the most unpropitious weather. It rained and rained, till the fields with the stooks stood green atop, the farmers thought they saw ruin staring them in the face. There was yet no serious damage done; but when all were dreading another week of such weather to realise the worst apprehensions, the clouds began to break upon a Friday. With the barometer and the wind the hopes of the farmers rose on Saturday, and on Sunday during which the favourable change continued, our people came to Church to thank Him who holds the wind in His fist and makes the clouds His chariot. All prepared on Monday morning and by the skreigh o'day to be at work in the fields. Monday came, and ere the day was half over, the report had flown through the parish that the person I have referred to, on leaving church had gathered his farm servants and cotters, and laid his orders on them to turn out to the fields and spend the rest of the Lord's day in gathering-in the harvest. Remonstrance was in vain. What were their consciences and reilgious scruples to him? It was at their peril they would refuse. Taken unawares in the hands of a man who, otherwise kind enough, was an autocrat in his way and had the power, as they knew, of turning them at the time out of house and holding, the poor people, though with great reluctance, and with hearts and consciences ill at ease yielded. He himself not being a member of the Church was beyond our authority. Not so his cotters and servants who being communicants were amenable to discipline. We summoned them before the kirk session where they all appeared to express regret, and as we knew how they had been concussed we recommended the Presbytery, to whom we had reported the case, to deal very leniently, and tenderly with them. * * * To end this story of the battle for the Sabbath, I may add, first, no such breach of the Lord's day had ever been before committed by any farmer in Arbirlot but by this man's father, and secondly, that even in a material point of view he gained nothing or worse than nothing by it. Other farmers waited till Monday before they lifted in stook or sheaf; and when they were stacking their crops in good condition, his barn yard was smoking like a kiln. His grain had not been ready for carrying on the Sunday, and every stack built on that day *heated*, as they call it, and had to be taken down on Monday; so this oppression of his underlings and breach of the Sabbath cost him, besides loss of character, loss of labour, of time, and grain. The people, as well they might, were much struck with this; his sin had found him out, and his neighbours who feared God respected His law, and trusted in the old promise of harvest as well as seedtime, saw in the sound condition of these stacks and stack-yards how in the words of scripture, 'He that believeth shall not make haste.'"

"In the sweet and picturesque dell through which the Elliot runs to sweep by the rock on which the old castle of Kelly stands, and lose itself in the sea, stood two or three cottages, one of which was inhabited by an old woman with limbs so paralysed that she could not move a foot, though the house were on fire around her. She had a daughter who for her own and her mother's support wrought a flax mill; a very dutiful daughter, too, who unlike many now-a-days, would have worked her fingers to the bone before her mother should want or be degraded into a pauper. It was her practise before she went to her work in the mill to heap up the flax refuse or pob in the wide open fire-place, and having lighted it, to seat her mother down in a chair before the smouldering, slow-going fire. There, with the Bible or knitting needle in her hands, she sat warm, snug and comfortale till the meal hours brought her daughter home. One day I set off to visit, as I often did, this worthy old woman. I felt a strange impulse to visit her that day, breaking through for that purpose my usual routine of visiting the sick. On my way down the lonely dell I met an acquaintance with whom I had something interesting to discuss; but in the midst of our talk broke off abruptly, under a strange and inexplicable feeling that I should go at once to make out my visit. I wondered at this; but ceased to do so when I opened the door of the cottage and stood for a moment rooted to the spot by the sight which met eyes. The *bygin* of pob had been undermined by the fire, and becoming top-heavy, had fallen forward in a burning mass on the hearth stone and all around the chair in which the old woman was seated. The flames had made their way to her feet; and there she sat pale as a ghost, unable to move a limb, gazing on death, creeping forward toward her in that appalling form! A minute more and the fire seized her clothes and had been burned to a cinder. One bound carried me to her side; and removing her out of the fiery circle, joined together in praising God for her marvellous preservation, believing more firmly than ever in a special providence, for how else was I to account for the strong impulse which I felt to

break through my usual routine that day, and which moved me strangely, as I thought at the time, to break away from my acquaintance and hasten to the scene of what one minute more had turned into one of death and horrible disaster."

—*N. Y. Evangelist:*

"At last the two epistles of Clement of Rome to the Corinthians have been found in what appears to be an almost complete manuscript. For this discovery we are indebted to Philotheos Bryennios, Metropolitan of Serræ in Macedonia. It is from a large parchment codex (No. 456) in the Library of the Patriarchate of Jerusalem, at Fanar, in Constantinople, which bears the signature of the notary Leon, and the date (5564), A. D. 1056, June 12th. Besides the epistles of Clement the codex also contains the epistle of Barabas, said to be complete, and announced for publication by Bryennios; a synopsis by Chrysostom of the Old and New Covenant; the Teaching of the Twelve Apostles; and the Epistles of Ignatius, in the longer form. The whole codex consists of 120 leaves (folios). The Clementine Epistles are numbered 51 to 76. Only these are now published, at Constantinople, pp. 142, with an introduction of 169 pages, and a lithograph of a part of the original (the beginning of 1 Clement i., and the conclusion of the second epistle). The editing and typographical execution of the work are said to be of the first order. The Macedonian metropolitan shows himself to be well acquainted with the later critical labours of the German scholars; though he had not in hand the two best recent editions of Clement, that of Lightfoot in England, 1867, and of Tischendorf in Germany, 1873, second edition (on the basis of the Alexandrine codex). The importance of this discovery consists in part in the fact that we have now for the first time what may be considered as a *complete* copy of these two epistles, filling up the gaps left in the previously known codices, the best of which was the Alexandrine (marked A; Bryennios marks the new one as I). The new codex, besides minor additions and corrections, adds in the first epistle of Clement, chapetr lvii. (in part) to chapter lxiii., about 129½ new lines; and in the second epistle it adds chapter xii. (in part) to chapter xx., about 173 lines—previously unknown. (The lines contain about 25 letters each.) The fullest account of this discovery yet published is contained in an able article by Dr. Ad. Harnach of Leipzig, in the Theologische Literaturzeitung, Feb, 19 (Leipzig). He says that the number of errors in this codex, as published, is surprisingly small, and that Bryennios has proved himself to be a very careful and skilful critic of the text."

—*Advance:*

"One who has sagacity in all matters of Christian life and work is moved to speak his mind:

"If I had a small corner in your paper I would say out, loud in it, to all my brethren, "READ MR. FINNEY'S biography." It will give a new view of the sin and of men. It makes one see it, and feel it, and sorrow it. The efficacy of prayer will no longer be doubted. examples, are before us. The demonstration enters ir inmost souls, and we cease to reason about it any longer.

The power of the Holy Spirit is also made manifest. We now know what he means by this "enduement," he lked about so much. Here are the facts, and in this new orld of real experiences, the personality and presence of f this transforming agent cannot be questioned.

Moreover the reality and joy of conversion and the glory revivals fairly electrify one. One reads on and on, and els that God and heaven have come very near. Some of us who thought we knew this man and knew his history, will discover that we knew very little of it. Nothing like the half had been told us. This is the very choicest sweetening that has been dropped into these bitter waters of our period.

So feels one who has just risen from the perusal, with eart touched and quickened, and eye moistened by every ngle chapter. Thank God for the precious memorials!"

Selections.

SELF-SUPPORTING MISSIONS.

In the day of persecution, after the death of Stephen, saints were scattered abroad throughout all region of Judæa and Samaria, and went everywhere preaching the world; being thus, as it were, ced out to fulfil the Lord's injunction, "Go ye o all the world, and preach the Gospel to every ature. . . . And they went forth and preached rywhere, the Lord working with them, and confirming the word with signs following."

There were no settled organizations or missionary cieties to sustain these scattered ones, though ubtless the church at Jerusalem, whose members—led by the Holy Ghost, and constrained by the love Christ to "sell their possessions and goods, and rt them to all as every man had need"—would bear mind their wants as opportunity offered. Yet, the main, there can be little doubt they went forth biding in the calling wherein they were called," d, like Paul, working with their own hands, that cy might neither be burdensome to the churches, r take anything of the Gentiles amongst whom ey laboured for souls.

Unflinchingly the great missionary apostle sets forth to the church that "they who preach the Gospel should live of the Gospel," and asserts his own and his brethren's claims for temporal support while so preaching. Yet how gracefully in his own case he waves those claims, and sets forth as the very highest style of Christian ministry the one which could make the Gospel of Christ without charge, even though it involved the laborious and (to human eyes) undignified occupation of a tent-maker. "Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us."

All men cannot receive this saying or follow this ensample, so neither is it laid as a burden on any, or expected from all; and we bless God for the many missionary organizations of modern times: may they be more abundantly supported and their work prospered. But we ask, May not these agencies be supplemented by an army of self-supporting labourers? Many are being stirred up, not now by the fire of persecution, but by the power of a revived and quickened life in the Holy Ghost, and constrained by love to say, "Here am I, send me." What shall we say to such, and how confirm the call of God to them; how encourage their hearts, when, from various causes, and often from (perhaps) needed requirements by committees and societies which can only be met by the few, not more than one in many can be accepted and sent forth and supported by them, while the majority have to be disappointed?

To all who can receive the word of Paul, even those whose previous lives and occupations fit them for such a course, we say, "Abide in the calling wherein ye were called; fulfil your ministry, whether to the heathen at home or abroad, even to the uttermost parts of the earth, if the Lord shall so lead, and still follow whatever "honest trades" may be found for your hands while preaching the unsearchable riches of Christ.

There are few countries where such a course could not now be carried out by active business men, and the qualifications for their success abroad are the same as those required at home. Paul's business was not carried on in a slovenly and indolent manner, but he "wrought with labour and travail night and day." It was not taken up and put aside as an amusement, but entered on as a reality which demanded energy and zeal, while never allowed to interrupt what may be called his more spiritual work.

Such a course, with its assured Scriptural warrant and precedent, does not lack illustration even in recent times. Several cases have come under the notice of the writer, who has lived many years abroad, and seen a little of mission work in different countries.

One instance occurs of a veteran labourer only just called to his rest. He was the son of an officer in the British army, born in the island of Java; brought to a knowledge of the truth there when quite young through the preaching of Mr. Medhurst; educated for mission work, partly in Mauritius and subsequently in the United States; then sent out to labour in the Straits of Malacca under the auspices of the London Missionary Society, who at that time had several stations and a large staff of helpers there. About the year 1848, however, or earlier, when China had been opened to the Gospel, these stations were all abandoned for the larger field.

Mr. Keasberry, the subject of this sketch, having devoted himself principally to the Malay-speaking population of the Archipelago, whose tongue was the first he had lisped, felt constrained of the Lord to remain at his post, though it involved having to labour with his own hands for support; and to the last did he patiently fulfil his mission of preaching, teaching, and translating for the Malays.

In his great work of revising the Scriptures he was aided by the British and Foreign Bible Society, and his boarding-school for native boys was helped by local subscriptions and a Government grant; but the chief support of himself and large family was derived from a printing business, which he personally superintended, and which enabled him to maintain a comfortable country establishment, where many and many of God's children have found a resting-place and welcome while passing through Singapore to or from their scenes of missionary work.

The morning of his last day on earth found him, as usual, at the printing-office in town. The evening was closing at his loved mission chapel, and when in the very act of recounting the Lord's dealings with him during the forty years of his work in the vineyard, and expressing a firm trust that the seed sown should yet produce an abundant harvest, at that moment the summons came: he fell back inanimate. "The silver cord was loosed, the golden bowl was broken," and this faithful servant was called to his reward.

Did space permit, other instances might be given of missions, some of them on a large scale, being carried on in this apostolic manner; and there is nothing to hinder their being multiplied all over the earth. Christians having means may be led to use these in establishing branches of business in new centres, and other to carry them on as for the Lord while they preach his Gospel, and live it also before the heathen.—*(The Christian.)*

"BUT WHAT CAN I DO?"

BY DAVID DEVOIR.

"But what can *I* do?" This question has seen such active service that, in common justice, it should now be placed on the superannuation list. Many persons acknowledge the claims Christ has upon their warmest efforts. Their hearts are impressed, their minds are influenced,—but unto the hands outstretched for Christian work, the devil thrusts an opiate labelled as above. They take the soporific dose and relapse into a state of

RELIGIOUS SOMNAMBULISM.

And so with folded hands and silent lips they pass through life,—blessing none, cheering none, helping none, while from their very hearths and homes the ones they love the best, pass out and down to outer darkness.

"But what can *you* do?"—Anything! everything! God helping you. Solomon had you in his mind when he wrote a prescription for your disease in the ninth chapter of Ecclesiastes and the tenth verse. If you want advice, you go to a wise man. Just ask the wisest, and this will be the conversation:—

Inquirer: "I want to serve Christ, *but what can I do?*"

Solomon: "Whatsoever thy hand findeth to do."

Inquirer: "How am I to do it?"

Solomon: "Do it with thy might!"

Inquirer: "Why all this earnestness?"

Solomon: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Now, if you are willing to do something for Christ, don't puzzle yourself any more as to what kind of work you had better engage in. Do not be too particular what sort of work it is, so long as it is good work. If it is work born of faith and love to our Lord Jesus Christ, it can't be bad work, and the sooner we do it the better. Don't wait until you can do something very great and grand for Jesus. Dr. Johnson used to say that "he who waits until he can do a great deal of good at once will never do any." Do what you can; and if you do it well, the Lord will be sure to say "come up higher."

"Whatsoever thy *hand* findeth to do," says Solomon. You see that our work is lying very near us, so near that we may be overlooking it altogether. We may be helping God's cause in various public ways; we may contribute liberally to send missionaries to the heathen, and yet there may be some in our own homes whose souls we do not care for. Oh my friends, if our love for Christ can stretch across the broad ocean to the perishing heathen, how much more should it reach those of our own household!

HERE IS A WORK FOR EACH ONE.

Whatsoever thy hand findeth to do in thy home, do it. If we neglect to, there are some rapidly passing away from our influence, leaving behind them the gospel privileges of Christian homes to pass into fresh circles where terrible temptations await them. If we do not speak to them about their souls nobody else will; and it may be that at the judgment bar of God they will confront us, they will point to us and their piteous cry will reach our startled ears—"No man cared for my soul." May God save you and me from standing at the judgment bar with the stains of blood-guiltiness upon our souls!

Whatever you do for Christ, mind to

BE THOROUGH IN YOUR WORK.

A sculptor was once employed to erect a statue in a Grecian temple; and on being asked why he carved the back part (which was to be let into the wall), with as much pains as the front, he replied "The gods see it." So God is marking what you are doing, therefore do it thoroughly. Don't go about it as if it was child's play; but let it be earnest, thorough, conscientious work, done with all your might. Then, however, humble the labour may be, it will be noble work, ennobling you and glorifying your Master in heaven.

WE CANNOT ALL BE HEROES

even in Christ's service. In besieging a city, only a few leaders are required to direct the mode of attack. Of the rank and file, some are fighting openly and gaining coveted honours and distinctions; but others

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must be sappers and miners, working away quietly, under-ground, out of sight,—yet they are undermining the enemy's walls all the while. So in Christian warfare there is work for each one of us,—from the great guns who are firing away at Satan from the pulpit and the press of London, down to the last raw recruit who has enlisted in the blessed service. Oh it is a glorious army that the Prince of Peace is leading on to-day, the noblest army that ever trod this earth. Won't you come and join it, and share the victory? This army is marching out to war, the fight is even now commencing, and you and I must take part in it on one side or the other. There are to be no neutrals. Around the great modern Jericho of the Devil's stronghold, Sin, the angels of God and the men of faith are marching now, and the Ark of God is with them. They have compassed the city once, twice, thrice, and soon—very soon!—the seventh day will dawn. The blast of the trumpet will ring out on the morning air, the shout of that mighty host will echo from earth to heaven, and down will fall the walls of the city in one wild crash of ruin. And when the dust and the dirt and the smoke of conflict clears away, from the loftiest battlement where now is waving the black pirate banner of the rebel leader, the red cross flag of king Jesus will float out proudly on the morning air.

THANK GOD WE ARE ON THE WINNING SIDE!

and all who are faithful will share in the glorious result. And when, after the Crimean war is over, the little drummer-boy goes home to tell his proud happy mother how "we" won the victory, he feels every inch as much a hero, as the great six-foot general who led them on to victory.

No, my friends, if you would wear a victor's crown and have a part in that grand final conquest, you must give up asking "But what can I do?" and begin to work right away. Your only claim to mercy lies in the fact that Christ died for you; but whatever you do out of love for Him, God will abundantly recompense you.

Therefore do something—both with word and work—and do it quickly.

"Go and toil in any vineyard,
Do not fear to do and dare;
If you *want* a field of labour,
You can find it anywhere."

BE IN EARNEST, FOR YOUR TIME IS LIMITED.

Opportunities for usefulness are rapidly passing away. There are men and women that you could have influenced powerfully for good, five years ago, but you can't get them to listen to you now. They will never hear anything on earth again until the Archangel's trump shall sound, and the grave shall give up its dead. Soon it may be our turn to quit the busy scenes of life, and we shall be laid in the silent tomb. Others will fill the pews where we now sit each Lord's day; another than the one to whom we are accustomed will occupy the pulpit. We shall be out of the hurry and bustle of life. Our brains will cease to think, our hearts will not beat, our pulses will not throb, and our hands will be clasped in death. It will be too late to work for Christ then, now is the accepted time.

A SOLEMN WARNING.

A little while ago—one New Year's eve—a party of young men were gathered together in a house near where I live. Some of them were old school-fellows of mine, and they had assembled to spend the last few hours of the old year in playing cards. Right merrily the laugh and song went round as glasses were emptied and jokes cracked; but a sudden hush fell upon the jovial party as, through the clear frosty air, they heard the town-clock chime the hour of twelve, proclaiming that the old year had passed away. One of the young men rose from his chair and, throwing the cards he held upon the table, exclaimed, "Well mates, this is a queer way of beginning a New Year! It may be the last that some of us will see." Before the first month of that new year was over, without a moment's warning, that young man was hurried into eternity.

Are you still asking "What can I do?" From the graves of those who, during the past twelve-months, have been hurried away so suddenly—and in many cases so unpreparedly—there comes to you the cry, "Prepare to meet thy God." And if you would only listen, you would hear that cry echoed on all sides of you. The time so quickly flying, the eternity so rapidly approaching, the Great White Throne before which the wicked must stand, the "anthems of heaven and the wailing of hell"—all these are crying out to us to-day; and we hear the voice of Jesus blending in the solemn appeal—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.'—(*Word & Work.*)

TELEGRAPHIC NEWS.

London, May 11th: During a debate on affairs in Khokand, Sir Henry Havelock declared that our native army in India was in a rotten condition and officered entirely on false principles; to which Lord George Hamilton rejoined that our native army was never in a more efficient state than at present.—Sir Henry Havelock asked this evening for production of a copy of the despatches from the Viceroy upon which his opinion was based.—Lord George Hamilton replied that the reports recently received containing the opinions of Lord Northbrook, Lord Napier of Magdala, and other authorities on military matters were being considered, and would shortly be submitted to the House. No changes of an organic character were proposed, but only the best means for increasing the efficiency of the native army.—Mr. W. H James' motion of the 4th inst., that the proclamation was inadequate to prevent the use of the Imperial Title in Her Majesty's dominions other than India, was discussed this evening; after an animated debate, in which Sir William Harcourt and the Marquis of Hartington supported Mr. James, the Prime Minister and Mr. Gathorne Hardy opposing, Mr. James' motion for a vote of censure against Government was rejected by 334 votes against 226.

12th: The reception accorded to the Prince of Wales on his return from India was of the heartiest description. His Royal Highness drove from the Railway station straight to Buckingham Palace, where the Queen awaited his arrival. In the evening there was a grand gala at the Opera.

Paris, 12th: Obituary—Vice-President M. Ricard.

Constantinople, 12th: The Grand Vizier Mahmoud Nedim Pacha has been dismissed from his post as President of the Council of Ministers.

London, 13th: In the House of Commons last evening the resolution of Mr. Smith prohibiting the sale of intoxicating liquors in Ireland on Sundays was upon a division, adopted by 224 votes against 167. Government opposed the motion.—The Rev. Dr. Maclagan has refusd the Bishopric of Calcutta.

Vienna, 13th: A serious rising is reported in Bulgaria. The Christians in Turkey are becoming uneasy, consequent upon the present excited state of the Mahometan population.

Constantinople, 13th: Mehemet Rushdi has been appointed Grand Vizier in the place of Nedim Pacha and Hussein Pacha becomes the Minister of war.

London, 13th: The telegrams from Berlin are unanimous in affirming a pacific character to the conference now going on there and to the identity of views between Austria, Germany and Russia.

London, 15th: The Conference at Berlin has terminated successfully, the credit thereof being due to Russia. Russia scouts the idea of a military occupancy of the Insurgent Provinces, and her views embodied in a memorandum were read on Saturday last by Prince Gortschakoff in presence of the English, French and Italian Embassies, who have referred the matter to their respective Governments. The Czar has gone to Ems. Lord Northbrook has arrived at Brindisi.

16th: France and Italy have notified adhesion to Prince Gortschakoff's memorandum, which is based on Count Andrassy's scheme, and moreover requires guarantees from the Porte that the reforms therein promulgated will be duly carried out. Mr. Ryland's motion regretting the increased national expenditure has been rejected in the House of Commons by 263 against 175 votes. Telegrams from Salonica state that 54 arrests have been made there.

17th: Replying to Lord Selborne in the House of Lords last evening, the Marquis of Salisbury promised to submit the petition addressed to Lord Lytton from Sirdar Narain Sing, praying that he might be allowed to return to the Punjaub, as he felt assured that the new Viceroy would be glad to perform an act of grace at the present moment.

Of the 54 arrests made in Salonica, six of the culprits have been executed. The enquiry into the conduct of the others is proceeding.

Constantinople, 17th: The dismissal of the Grand Vizier Mahmoud was brought about by the hostile commotion among the Loftas. The several Embassies fearing an outbreak had adopted measures of defence. The excitement, however, has abated.

Paris, 17th: His Excellency Sir Salar Jung, whilst on the stairs of the Grand Hotel yesterday, slipped and dislocated his hip.

PASSENGERS SAILED.

Per P. and O. Str. *Kashgar*:

FOR SOUTHAMPTON.—Mr H T Rivaz, Mr Jas Taylor, Mr W Ellison, Mr F Dayly, Mr A Skinner, Mr W Bidie, child and two infants, Captain J M Trotter, Mrs W Powell, child and infant, Mr Laughlin, Mrs Hill, Mr J G Hill, Mr A T Morris, and Mr T T Sidney.

FOR BRINDISI.—Mr A MacMillan, Mr G M Robinson, the Hon'ble W C Anderson.

FOR VENICE.—Mr Edward Sassoon, Lady Sassoon, Mr H E Hoare, Mrs White, child and two infants, Col and Mrs Bacon, Mr Francis A Owen, Lieut-Col J J H Gordon, Col and Mrs Haggard, Mr Herbert Evans, Miss Evans, Dy Surg Genl Tronsdell, Major Branfill, Mr R C Hornby, Mr F J Rowe.

FOR SUEZ.—Mr H Coke, Mrs Mackenzie, Major R C Boyle, and Mr B Burglat.

Per Str. *Assiria*:

FOR GENOA.—Mr Brack, Major and Mrs Repton, Rev Alfred Yarnold, Mr and Mrs F Fisher, two children and two infants, Mr F Heyer, Captain Walcott and two sisters, Mr Patrick Stirling, Mr J E Schirmer, and Captain M P Moriarty.

FOR SUEZ.—Mr and Mrs Phillip Antone, and one lady friend.

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PASSENGERS ARRIVED.

Per P. and O. Str. *Ceylon*, 17th:

FROM SOUTHAMPTON.—Surgeons Fanand, Pedrozo, Clarkson, Parker, Mr Williamson, Mr O'Brien, Mrs Clayson, Mr Chadwick, Mrs Yardley, child and two infants, Miss Yardley, Mr Elder, Mr Newhouse, Mr Spedding, Mr and Mrs Doyle, Mr Roods, and Mrs O'Brien.

FROM VENICE.—Col Mrs and Miss Nicholetts, Mr H Johnson, and Mr M Waslekar.

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